[66 cont.]
751 according to which "things which have once been in contact with
854 each other continue to act on each other at a distance after the physical contact has been severed." (45) [Cited in Spanish.]

45. Frazer. La Rama Dorada [The Golden Bough], III, 27.

751 There is another medical preventative, also of a magic
843 nature, taken to avoid infant mortality in Guajiro marriages after the death of the first-born child. This preventative obliges
[766] them to bury the body in a certain manner. It also imposes upon the mother a further seclusion, such as she underwent on reaching puberty (ceremony of initiation), and entails her taking certain medicines extracted from vegetable roots. If all these prescriptions are not fully complied with, her future children will die successively as soon as they are born.

844 Once the child is born, the placenta must be thrown a long way away from the house and completely lost to sight. If
[777] it is buried it will bring bad luck to the child, who in consequence of such an imprudence will live a weakling and suffer greatly until his death.

853 When only two or three days after the mother has given
827 birth, her breasts badly swell with severe pains and a lack of
755 milk, her husband must place his foot on her naked breast, pressing lightly on it, with which treatment the woman will recover. When a mother loses her milk after a long period of breast feeding and is no longer able to nourish her child, she must be struck on her shoulder and her breasts a number of times with the branches of a plant which is found mainly in the neighborhood of [67] Puerto Estrella and which on being cut emits a white liquid.

826 The Guajiro takes great care of any of his hair which has
754 been cut off, as he is afraid that it can be used to do him harm. This fear is based on the belief that if anyone can obtain possession of a lock of hair, whatever harm he may do to this will react directly on its owner; if that hair, for example, is thrown on the fire, its original owner will suffer a similar fate:

[67 cont.]

826 754 he will die consumed by flames. Likewise, if a lock of human hair is buried with a small quantity of dog excrement, the person who carries out this act of witchcraft can cause any harm he wishes to the owner of the hair.

648 757 Medicine practiced by foreigners. To ensure that his child will be sound and fit and show greater resistance to sickness, the Guajiro father makes use of the medicine of the Arhuaco, who like the other natives we know connect this art directly with magic. It is well to take note, before pursuing this description, that the Arhuaco are held to be excellent doctors by all their neighbors, not only by the Indians but also by mestizos and mulattos, and even by Whites. The fame of these curers is such that sick people from the neighboring cities of the Sierra Nevada de Santa Marta and even from Maracaibo have themselves carried to them to be cured of their illnesses, or, as a last resort, send them some of their personal articles of underclothing by which the Arhuaco curer determines the sickness from which the individual is suffering and sends the necessary medicines.

The Guajiro have not escaped this influence. Their geographical nearness facilitates communication with the Arhuaco, but we do not know whether this interchange of relations was already established before the Conquest or if it is due to the external influence of the colonists who have settled on the slopes of the Sierra or in regions close to them, who in their turn have transmitted the legend of the fame of the Arhuaco as doctors to the Indians of La Guajira.

757 751 278 843 The fact is that generally, shortly before the birth of a child or when some opportunity presents itself, the father goes to the Arhuaco, and from one of them who knows the preventative or curative value of plants he obtains several of these in order to doctor his child or prevent its sicknesses. Among these herbs are the vira-vira, quina dulce ["sweet quina], the frailejón, and a number of others. These herbs are shredded and put into a bottle containing rum and to this mixture is added two kinds of drops, also of plant juices, which have been carefully [68] "whispered" or "muttered" over by the Arhuaco doctor. These drops, in addition to the plants to which we have previously

[96 cont.]
832 673 and is made foolish and boastful of the difficult position she is placed in.

This charm, capable of such mischief according to the belief of the natives, is used especially when a man wishes to cause some woman harm or to mock either her or her relatives.

754 832 578 Fortunately for women in general they have a way to scoff at, or revenge themselves on, the men who have been false and whose love they no longer want – only revenge. For such cases they buy a charm from the old Indian women who know of these things, a charm which they place among the clothing of the man on whom they wish to effect a malevolent action. Then they obtain an old sandal belonging to their victim and burn it. It is most important that the sandal should be old so [826 828] that the sweat of the man in question, as part of his personality, should have soaked into it.

With these two simple things, the Indian women affirm, the man loses his senses, he goes about as if stupefied, neglects his person, is a failure and a brutish person thereafter. So sure are they of this that they say that a mad Indian living in Nazaret is in that condition because of a charm like that we have just described after he had been one of the most elegant and well dressed of Indians.

832 Another love charm is used not to regain a man's love that has been lost but to retain affection that is desired; and as it is the woman's property – for evil against the man – this aims at making the man unable to take another woman. This charm, like others, is obtained from the old Indian women of the Sierra de Jarara, and it is made of carefully ground herbs to which they add achiote, an excellent substance for charms. The mixture is wrapped in a rag, or it is kept in a little wool bag.

The effect of love charms can be diverted to other purposes. For example, when a woman wants her husband to make her a special present she goes to her charm, picks it up, shakes it well, and looks firmly at it, at the same time asking for the desired object. The charm works, and the woman obtains what she wished for.

Necklaces of small perforated discs of coconut shell are transformed into love charms when the women experts in this

[99 cont.]

751 the charm. He has two aims in view, to render himself immune
726 from harm from his enemies' weapons, and to acquire courage
579 and coolness in the coming fight. This type of charm is called ranfa in Guajiro.

The evil eye. This is one of the beliefs which seems to us to
754 have been acquired by the Guajiro Indians through acculturation,
[179] as we have not found it in any purely native group but, on the contrary, have found it very widely spread in all parts of Colombia, especially among the mestizos. We have personally en-
[171] countered it in the departments of Cauca, Valle del Cauca, Tolima, Antioquia, Santander, and Magdalena. Without being exclusive to Negro or Negroid groups, it is among them that this belief is found with the greatest intensity and frequency.

175 The presence of Negroes in La Guajira is not due only to
563 racial mixing with the groups of mulattos of the coast but was initiated in the centuries of the Colony as can be seen from these notes taken from Father Julián: "Two evident and palpable reasons came to me: practical reasons which because of my zeal for the welfare of the Guajiro Nation and for the Monarchy I now express. The first is their provision and use of [100] firearms through their continual trade with foreigners; secondly, these same foreigners have brought in Negroes and Negresses, and these
[567] have mixed with the Indian men and women who have bought and kept them as slaves. The result is that not only is the number of people in La Guajira increased but so also is the number of terrible races of Mestizos, Mulattos, Zambos, etc., who united with the Guajiro will make this nation even more formidable and everyday more difficult to conquer." (59)

59. Julián, Antonio. La Perla de la América [The Pearl of America], 2nd, XIV, 195.

754 Referring to this popular Santander belief, Juan de Dios Arias affirms: "In our territory, for example, there is a very general belief that certain persons have the evil eye, and if they should look fixedly and with evil intention at a child, in the course of a few days the latter will be covered with pimples and sore places which are difficult to cure. This evil influence is

[100 cont.]

754 also effective on birds, which die in a short time when they have the evil eye put on them. To protect the children they are 751 made to wear rings or bracelets made of jet beads, buzzard [chulo] bones, guache [a certain serpent] teeth, or male and female coral stones. They also avert the evil eye by singing three hymns over the sufferer.

171 754 751 "We also find this superstition in Spain. The physician Rodríguez López, referring to Galician superstitions, writes: 'Here, where the belief in the evil eye is so strongly held, it is exceptional for a mother not to hang round her child's neck certain relics, herbs, horns, or other objects of all shapes and sizes, or at other times to sew them on to their children's clothes, or tie them to their wrists to protect them from the contagious effects of the evil eye.'" (60)

60. Arias, Juan de Dios. Supersticiones Populares [Popular Superstitions], pp. 265-266.

Besides this, in the study made by the Licentiate Panesso Robledo on Antiochian folklore we find the following:

"Not only country people but also city dwellers wear opals, nearly all imitation, to protect themselves from evil actions, and on their children's wrists they tie black beads, called jet but rarely genuine, to keep them safe from the evil eye, a universal superstition whose effects if they really occur are to be imputed to the phenomena of auto-suggestion or hypnotism." (61)

61. Panesso R., Antonio. Del Folklore Antioqueño [Antioquian Folklore], p. 25.

751 754 823 855 Leaving Colombian folklore and limiting ourselves to that of La Guajira, we find there that jet is the best charm to protect one from the evil eye, [101] which especially affects children. This evil effect is not obtained if the person on whom it is practiced carries jet on his person, since it has the property of counteracting the evil. According to the belief, when the evil eye has been cast upon a person carrying a piece of jet, this

751 [101 cont.]
823 breaks, thus counteracting the evil. In other words, the magic
855 action of the eyes is deviated toward the jet, which directly re-
754 ceives the effect, so liberating its owner from it.

For the same purpose they also use a mineral called salta piedra ["jumping stone"], which is hung by a string from children's wrists. It is yellow and shining.

Pieces of coral, which the women use in their necklaces, [mm] bracelets, and anklets as ornaments and bringers of happiness, health, and good fortune, are suspended from children's wrists to forestall the evil eye and some other sicknesses. The mestizos who live in La Guajira wear it attached to their waists by means of a cord.

751 It is also very common to find, as a preventative of this
754 evil, "oxeye" seeds hung by a small cotton string from some
824 part of the body.

Also coconut shell in the shape of a little hand is frequently seen, a shape which is probably more effective made in jet.

754 The evil eye, according to native belief, is exercised by certain people who have a special power in their eyes which causes sickness in those they look at if these are weak, such as children and sick persons, but this harmful action is involuntary in the majority of cases, though some do knowingly use their power and put it into practice with the manifest intention of causing evil. The effects of these "eyes" also extends to plants and animals.

The sickness shows itself in the form of stomach troubles, diarrhea, vomiting, fever, and by general eruptions on the skin. Animals also sicken and die, and plants cease to develop naturally and in the end dry up.

751 Method of warding off the wanurú. Near native habita-
825 tions the owners place horses' skulls, which they say serve to drive off sickness both in children and adults, as they have the effect of frightening away the wanurú. We believe that this attitude is closely allied to another native belief which convinces them that the neighing of horses frightens the spirits that [484] wander on the roads at night. For this reason, when the Indians travel at night, as we saw personally, the horsemen always [102]

[158 cont.]

262 meat of animals sacrificed during the wake of a deceased member of the family. The murderer's self-denial of all solid food in his daily diet is another proof of the intervention of magic in the aspect of the Guajiro's nourishment. The ceremonies of propitiation for rain and the ripening of the harvests are other palpable demonstrations of the intervention of magic in this way.

[189]

c) And, finally, in relation to aggression, we see the very marked influence of magic, particularly in the charms which are used to cause injury to certain people: for example, those made of a young woman's hair, the blood of a hummingbird, the tail of a dog, and achiote to make a girl fall in love with a man who later intends to betray her; or the one used by women who, having bought a talisman from a woman expert in those matters, place it in the clothes of a man whom they wish to harm after acquiring an old sandal of his and burning it, so as to cause him bodily and mental injury. Furthermore, magic forewarns and allows an individual to foresee the acts of aggression of which he or a clan or a family group is going to be the victim by the interpretation of the shaman's dream or that of a private person, as was seen in the section "Magic and dreams" in Chapter VIII. The effect of magic on the regimen for individual security and collective stability tends to be that of saving the person or the group, as the case may be, from acts of aggression on the part of potential enemies, such acts being foreseen through magic means properly interpreted.

754 789 182 787 789

Names of Plants and Animals

Plants:

104 achiote (Bixa orellana)
192 ahuyama [squash] (Cucurbita máxima)
824 artemisia (f. Synantherae or Compositae)
indigo (f. Leguminosae)
cardon (Pilocereus atroviridis)
mahogany cedar (fam. Cedrilaceae, Sp. Mahogoni of Linnaeus)
lupine (Abrus precatorius) [Indian licorice]

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

CHAPTER 4

Towards a Mirage

OUR donkey caravan tripped along between the sand dunes at a gentle trot. The sun poured what the Indians call its molten gold over us in fierce waves. The donkeys were slow, but our riding-mules were fresh and even tried a trick or two, throwing our photographer, who was no expert, into a cactus bush. That was a pity, for the spikes were as long as knitting needles and unpleasantly hard and sharp. The Indians laughed heartlessly. It was perhaps the only amusing thing that happened to them on the whole trip.

We had no idea what our men were called. As I have already mentioned, the Indians' first names are secret. They always say: 'I have no name' or 'Call me what you like'. Your name is part of your personality. You cannot surrender it to strangers. If you know another's name, you can acquire a certain hold over him, just as you can harm him, if you had some of his hairs or nail-clippings with which to work magic. The family name, that of the clan, is naturally public. White people usually give Spanish names to the Indians with whom they have to deal, and there are plenty of Juans and Josés in the peninsula now. Usually, however, you give a nickname to the Indians you have temporarily in your service, just as they give their employers nicknames. We discovered that they had christened our photographer 'The Red One'. He was not red-headed at all, but very fair, and because of that, his face was always highly coloured in the heat. I could not get out of them what they called my wife and me. I suppose they thought that we would be offended or regard it as insubordination. They had been

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

881 invitation. Again cattle are butchered, and there is drinking
584 and dancing and horse-racing. Numbers of men come to see if they would like to put themselves forward as suitors. The more eminent guests are received in the house itself, and the girl is now present. Her shorn hair has grown and been trimmed to a page-boy cut, and she wears her best clothes
[754 and new ornaments. She hides her hair clippings carefully
826] in a bag, for she does not want to risk anyone getting hold of them and using them to acquire power over her by the arts of magic. Later, she will secretly bury them under a
[789 cow pat. That will help to increase her herds. The droppings
514] of various animals play a great part in the magic of the Guajiro, and it would seem that there is negro influence here as well.

881 The girl has now been born again—she is a new person, a woman. She knows all that an adult woman needs to know and can do everything that a wife and mother should be able to do. Pale and lovely, she steps out into life once more and inquisitive young men swarm round her. The rich give a big feast, the poor provide simpler fare, but it is always a great occasion.

[582] A Guajiro man will never marry a girl before she has undergone this period of confinement, which means that people seldom marry too early. It is said that in the old days
[595 rich old men with several wives sometimes bought little
831] poor girls as concubines, believing that that would enhance their virility.

The girl's long segregation is intended to protect her from the supernatural dangers that are thought to threaten her, especially during this sensitive period of transition from childhood to womanhood. The girl can also be dangerous to others through being exposed to attack by spirits. It is only practical that during this period she should practise handicrafts.

262 Going back to the house, we found the women at the
[354] fires, which there were protected by special small cactus screens. There was no need to have them under a roof at that time of the year, only to shelter them from the wind. The pots stood over the fire supported on three stones.

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

778 Francisco and I had several talks about the love cóntra.
839 He pointed out that it was important for the man or woman wishing to use such a talisman to powder certain parts of his or her body with red schiste powder. He gave me detailed instructions which I wrote down, as Francisco thought, in order to instruct Gladtvet, so that he should be ready, if he discovered a suitable object.

The women have love charms as well as the men. With a really effective one a woman can make sure of her husband's love for ever, or win back the love she has lost. When she intends to use such means, she must keep indoors and diet
[784] for four days and nights, not expose herself to the sun nor see another woman's face, and she must avoid all milk and anything roasted. She must bath indoors and powder herself. There is a talisman which the wise women of the Jararé Hills manufacture, a stuff of herbs wrapped in a piece of cloth, which prevents a husband from taking another woman.

778 Sometimes a woman will make a man fall in love with her
839 as an act of revenge. To do this she must get hold of one of
784 his old sandals or something he has worn. This she burns and resultant cóntra is introduced into the man's clothes or belongings. This often ends in the man becoming mad. A man can also avenge himself by making a girl fall in love with him, if he can manage to get some of her hair clippings. For that reason women hide these most carefully all their lives.

778 An Indian, when greatly attracted by a girl, will often
839 make the greatest sacrifices and undergo all sorts of difficulties to get her. Having succeeded, he will often go off quite soon with his herds to some other part of the peninsula. After that he is not heard of again, and his wife is left to support herself as best she can. That shows that she had attracted him by means of a cóntra which had been very effective, but that she had then been incautious enough to let it go from her, or it may have lost its power.

There are cóntras for other things than love, e.g., for luck in hunting and in war, to acquire wealth and reputation and to protect oneself against certain spirts or dangers.

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

On two occasions I went out with some hunters who had hunting cóntras. Two had talismans for hares; these were small pellets fastened to the leather shield that protects the arm against the bow string. The pellets were shaped like rabbit's excrement and contained a herb the leaves of which resembled rabbit's ears and which the so-called rabbits were fond of! Another man had a deer cóntra prepared from a creeper. It resembled deer's droppings. 778 224 789

The hunters were quite convinced that the cóntra would give them good hunting, and that by its power their game would be unable to escape them. Thus those cóntra were doubly effective. On neither occasion, however, did we get anything, much to the consternation of the hunters. I think they assumed that my presence had prevented the charms working, and they were astounded when I bought them.

Of other talismans there was one intended to help its owner win races. This consisted of some rattling fruits to tie beside the horse's ear. There was a cóntra for warriors called *rania*, which gave its bearer courage and made him invulnerable. Another, which was very expensive, was said to give the possessor luck in business and gradually make him rich. Having become rich, he could then purchase the most expensive charm of all, that which would bring him respect and power. This latter was strictly personal: an outsider could be harmed by seeing it, especially a thief, and it was not effective except in the hands of its rightful owner. It was contained inside several small bags, one within the other, and what was inside the inmost one was known only to the piache who prepared it. In the talisman that brought wealth there were supposed to be links of gold, the power of which lay in the spells spoken over them. Similarly pearls and little figures made of coconut over which the wise women had spoken spells served as amulets. Amongst other things they protect the wearer against the evil eye, belief in which the Indians had evidently adopted from the Spanish–Moorish superstitions of their conquerors. You can find too the small carved hands that are so typically Moorish, and the most powerful means of averting the evil eye. Yet another is more in the negro style. The skulls of 778 789 [154] [117 532]